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ABSTRACT

This is one of several sequential units developed by the Latin American Curriculum Project. The primary objective was to promote pupil understanding of the social and cultural patterns (ways of living) of Latin America. Appreciation of the diversity in the area is developed by comparing four different families, and contrasting these with life in the United States, to develop insight into their own surroundings. The unit is divided into four parts: the Amazon Jungle, rural Guatemala, Panama City and countryside, and the city in Chile. Each part is organized around a reading selection with illustrations, suggested approaches, and explanations. Related reports are: ED 036 679, SO 000 020, SO 000 021, SO 000 022, SO 000 023. (SBE)

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CONTRASTING WAYS OF LIFE IN LATIN AMERICA *

(Sample Lessons for the Intermediate Grades)

LATIN AMERICAN CURRICULUM PROJECT

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Contrasting Ways of Life in Latin America

Introduction

The primary objective of this unit is to promote pupil understanding of ways of living in Latin America. By comparing four different families in the region, it is hoped that pupils will develop an appreciation of the diversity existing within the area; and, by contrasting these four groups' lives with life in the United States, it is anticipated that pupils will gain new insight into their own surroundings.

The study consists of four parts -- Part I, A Family of the Amazonian Jungle; Part II, A Family of Rural Guatemala; Part III, Living in Panama City and in the Rural Countryside; and Part IV, City Life in Chile. Varied patterns of life were chosen to illustrate a range of environments and social conditions.

Although this unit has been designed for grade level four, it can be adapted to other grades. It can be used as a complete unit, or the separate parts can be used individually. Each of the four parts is organized around a reading selection, prepared from questionnaires--giving information about authentic families--completed for the Latin American Curriculum Project mainly by students from Latin America at The University of Texas, and around illustrations adapted and modified from various sources. Accompanying the readings are suggested approaches together with explanations.

The four stories to be read by pupils are found on the left hand pages of the booklet. Difficult words in the selections should be identified and defined during pupils' reading,

which should be undertaken one paragraph at a time to allow for necessary discussion. On the right hand pages are the teaching hints--with clarifications--which may be used, supplemented, or omitted by the teacher depending upon individual class needs and abilities.

The stories and illustrations in this unit are by Zinna B. Vance and the suggested activities and explanatory notes have been written by Ann Steed. Both Mrs. Vance and Mrs. Steed are staff members of the Latin America Project.

Note: The research reported herein was written pursuant to a contract with the United States Department of Health, Education and Welfare, Office of Education, Washington, D. C.

Reading to accompany Part I on The Amazonian Jungle (related by an American missionary to the region)

I am a daughter of an Aguaruna Indian family. We live in the Peruvian jungle near the headwaters of the Amazon. We eat meat of wild animals, fish from the streams, cassava root, and fruits which we gather in the forest.

"Cassava roots take more preparation."

PART I - A FAMILY OF THE AMAZONIAN JUNGLE

Suggestions for the Teacher	Explanatory Notes
Introducing the Story	
Before assigning Reading #1, locate the approximate area where the Aguaruna Indian family in Peru lives.	Peru may be geographically divided into three parts: (1) the desert coast; (2) the mountainous central region; and (3) the selva, the tropical, forested lowlands of the Upper Amazon Basin. The Aguaruna Indian tribe belongs to the Jívaro group and is found in an area approximately lat. 5° S., long. 78° W. This is in the general selva region along the Marañon tributary, the Amazon's chief head stream.
Considering the area in which the Aguaruna Indians live, why is the family in the reading isolated even from other families in the region?	Take into account the geographical barriers, such as dense tropical vegetation, and the means of travel available to the Indian families. Other than navigable streams, paths cut through the forest and log or twisted cable bridges built for crossing small streams are their only means of transportation and communication.
Before the reading assignment, ask pupils to relate what they think the advantages and disadvantages of life in the Amazonian jungle would be.	

Our family of fifteen is isolated from other families. There are no stores, and so we must make nearly everything we use from jungle materials. My father's work is hunting, fishing, and growing bananas and cassava roots which we call manioc. These are starchy roots somewhat like potatoes, but they take more preparation. My father and brothers make a small garden in a jungle clearing to which my mother and I and the other women of the family go to work every day. We children are always taken along with our mothers and must play nearby until we are old enough to help with the garden work.

"Our father gathers rubber from jungle rubber trees."

In order to have some money our father gathers rubber from jungle rubber trees. He also smokes wild meat, and tans hides of deer and wild hogs. He can sell these products and also a canoe when he makes one. In return he can buy cloth, soap, kerosene, matches, thread, fishhooks, combs, and other necessities from traders, who come up the Amazon River in their motor boats several times a year."

Suggestions for the Teacher	Explanatory Notes
Reading the Story	
Assign the reading selections by paragraphs. After each one discuss the content of the paragraph with the pupils.	
After paragraph #2 consider: What type of agricultural practices are employed by the Aguaruna Indians? Why is the term "slash and burn" used? What geographical factors might influence these practices? What are the good and bad features of this method of shifting cultivation?	The Aguaruna Indians practice a kind of migratory or shifting agriculture, also known as "slash and burn" farming, which involves the clearing of forested areas, farming them for two or three years, and then abandoning the land when the meager soil nutrients are used up. Clearing thick tangles of trees and vines requires hacking with the farmer's jungle knife, or machete, and burning the area of remaining brush and trees. Migratory farming is necessary in the tropical regions inhabited by the Aguaruna Indians because of the infertility of tropical soils due to leaching and the lack of humus. Leaching is caused by the heavy rains that fall, dissolving out valuable soil nutrients needed for crop growth and transporting these minerals down below the root zone; humus is absent in the soils because the high temperatures and large amounts of rainfall cause the dead vegetation to decay too rapidly.
Discuss the preparation of cassava from the manioc plant as related in paragraph #2.	Hydrocyanic acid, which supplies the poison manioc with its own insecticide, must be removed before cassava can be produced.

"They come up the Amazon River in their motor boats."

Our family lives in a house we made for ourselves, with walls of cane poles and thatched roof of palm leaves. The floor of our house is usually of dirt packed down or of palm bark. Inside the house are small wooden benches and a shelf for clay pots and blow guns. Our family gets their water from a stream or spring and their firewood from the jungle or riverbanks. In some neighbors' homes they have kerosene for light. Usually all of us go to bed at sundown except on moonlit nights when the adults visit together and we children play outdoors.

The sons of our family are taught to make blow guns and darts, to hunt and fish, to make houses and dugout canoes, and to gather rubber, tan hides, and do the same work as our father. We daughters begin early to take care of the smaller children, to cook, to work in the garden, and to make woven mats and clay pots.

Suggestions for the Teacher	Explanatory Notes
	Similar processes and equipment for preparing the bitter manioc for use are employed by the primitive Indian tribes throughout the areas where the root-like plant is found. First, the manioc tubers are soaked in water, peeled with shell scrapers, and grated on a special curved board with projecting points of wood or stone. Then the grated pulp is placed in a long, narrow, cylindrical basket with a loop handle at each end. One of the loops is hooked over the branch of a tree, and a log lever in the other loop squeezes the poisonous juice from the pulp. Later, the poisonous juice is boiled until the poison has evaporated; the residue which remains is tapioca, which serves as a sauce. Meanwhile, the pulp is mixed with water to form a batter and is cooked on a large cylindrical clay platter into cassava pancakes.
Why is the house of an Aguaruna Indian (described in paragraph #4) suited to the climate of the Amazonian jungle? Would this kind of house be suitable to the climate in which you live?	The Aguaruna house is elliptical, about 40' x 80', with a thatched, gabled roof supported by interior posts and a side wall eight to ten feet high made of strong, closely-spaced staves so as to make penetration of the house difficult.

"The sons are taught to hunt and fish."

There are no roads except narrow foot paths. The river is the main "road" by which we Aguarunas reach the outside world. When a child wishes to go to school he or she must move to within walking distance of it. The school is taught by an Aguaruna Indian who has acquired some elementary education. We children learn at school to read and write in our own language and also in Spanish, and we learn simple arithmetic. At school we have animal story books to read, health books, and some history and geography books.

Suggestions for the Teacher	Explanatory Notes
Describe the Amazon blowgun (referred to in paragraph #5) used for hunting.	The upper Amazon blowgun, which is about eight feet in length, consists of two pieces of chonta palm, grooved on the inside for the bore, and bound together with bast. The mouthpiece is of carved bone. Standard accessories for the blowgun include a bamboo quiver for the supply of split palm darts; a gourd full of tree cotton to be used as wadding on one of the ends of the darts; the jaw of a piranha fish, the teeth of which are sharp enough to cut grooves near the points of the darts; and a clay jar of curare poison.
What fishing techniques might be used by the Amazonian Indians (paragraph #5)?	The most widely used fishing technique is to dam a stream and poison the fish. Other methods include the use of bows and arrows, harpoons, and spears; basketry traps; and dip nets.
Discuss the construction of watercraft (mentioned in paragraph #5) used by the Aguaruna Indians.	Log dugouts, which require exceptional skill to manufacture, are made from large trees felled by fire and ax. They are chopped and trimmed to the desired size, and the interior is burned out with controlled fire. Both the outer and inner sides are then scraped to the proper thickness and thwarts are inserted. The paddles are also made of wood, with crutch handles and a long thin blade. Bark canoes are constructed by cutting from a tree a piece of bark in the shape required. The ends are turned up, and ribs and thwarts are inserted.

"The river is the main road by which we reach the outside world."

Our clothing is simple in the jungle. Women and girls of my Aguaruna tribe wear a dress made of a piece of cloth wrapped around us and knotted over one shoulder, leaving the other shoulder bare. Some of our young men wear a shirt and trousers, but our older men wear a shirt and wraparound skirt with their hair worn long in a ponytail.

In addition to the dangers of the jungle from snakes, wild animals, and poisonous plants, we Aguarunas also suffer from diseases. We have no doctors or medical care and must rely on homemade remedies even for wounds. We have many fears and are a superstitious people, believing in black magic and witchcraft.

Our families enjoy themselves in spite of our hardships. We all get up very early in the morning in order to get our work done before the heat of the day becomes too great. But we do not push ourselves hard, nor do we worry about time and "watching the clock". Our pace is more leisurely than that of the

Suggestions for the Teacher	Explanatory Notes
What are the distinguishing features of Aguaruna pottery (the "clay pots" of paragraph #5)?	Aguaruna bowl interiors are painted red-and-black-on-white; some bowls have rattling pebbles inside a double bottom.
Note the reference in the last paragraph to a belief in spirits. Why are primitive groups so superstitious?	The Aguaruna Indians are examples of primitive peoples who are prey to fear and superstition. Their crops are cultivated with the "aid" of many rituals. When twins are born, one or both is killed, for it is believed that one of them must be the devil.

Culminating Activities

After studying the reading, compare the daily life of a child of the Amazonian jungle with that of one of the pupils. Ask pupils to list familiar things which they would have to do without and unusual things to which they would have to become accustomed among the Aguaruna Indians.	Consider that Aguaruna children do not believe their lives to be a hardship. It is the only life they have known since birth, and it is the life of their parents and friends.
Have pupils compile notebook drawings or pictures (acquired from various sources, such as magazines) of jungle tribes, homes built over water, peoples who live in conditions similar to those of the Aguaruna Indians, etc.	The September, 1962, and September, 1968, issues of National Geographic have excellent illustrations.

towns. The boys love to swim, and they enjoy their hunting and fishing trips. Older boys play ball when they are not helping their parents. We girls don't get to play as much as the boys since our work at home keeps us busy most of the time.

Different families get together for community gatherings to which the grownups wear special feather headdresses and other decorations. At these gatherings we children just play together or observe the adults. Sometimes the gatherings are religious, as most of us Aguarunas believe in spirits; at other times there are community fishing events.

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Reading to accompany Part II on Rural Guatemala

In the evenings my grandmother likes to tell us about our Mayan Indian ancestors and the wonderful things they used to do. When she was a girl she once visited some ruins of fine cities the Mayans built here in Guatemala. After the Spaniards conquered my ancestors, they took over the land.

"She once visited the Mayan ruins."

PART II - A FAMILY OF RURAL GUATEMALA

Suggestions for the Teacher	Explanatory Notes
After reading paragraph #1, ask pupils what they know about ancient Indian civilizations. Then describe to the pupils where the Mayans lived, what their achievements were, and what remnants of their civilization can be found today. Compare the Mayan civilization with what pupils know about early American Indians.	The Mayas, whose empire included what is now western Honduras, British Honduras, the states of Chiapas and Tabasco in Mexico, and all of Guatemala, constructed elaborate cities and towns, many of whose ruins are only now being uncovered. Their art and architecture were portrayed in the magnificence of these buildings (constructed and carved from limestone blocks) and in the styles in which they were designed and decorated. The Mayas were skilled in mathematics (having developed independently the important principle of the zero), astronomy (having worked out the first accurate calendar in the Western Hemisphere), and hieroglyphic writing.
How were the Spaniards able to "take over the land" (paragraph #1) and develop the vast, landed estates of the colonial period?	Rich and noble Spaniards came into possession of immense estates through the accumulation of grants obtained by royal decree or by purchase. From these grants there developed the large haciendas that still characterize the land tenure of much of Central America.
Have pupils read paragraphs #2 and #3 and then consider the following questions: In what part of Guatemala does this Indian family live?	Guatemala extends across the isthmus of Central America from the Caribbean to the Pacific. It includes four major divisions:

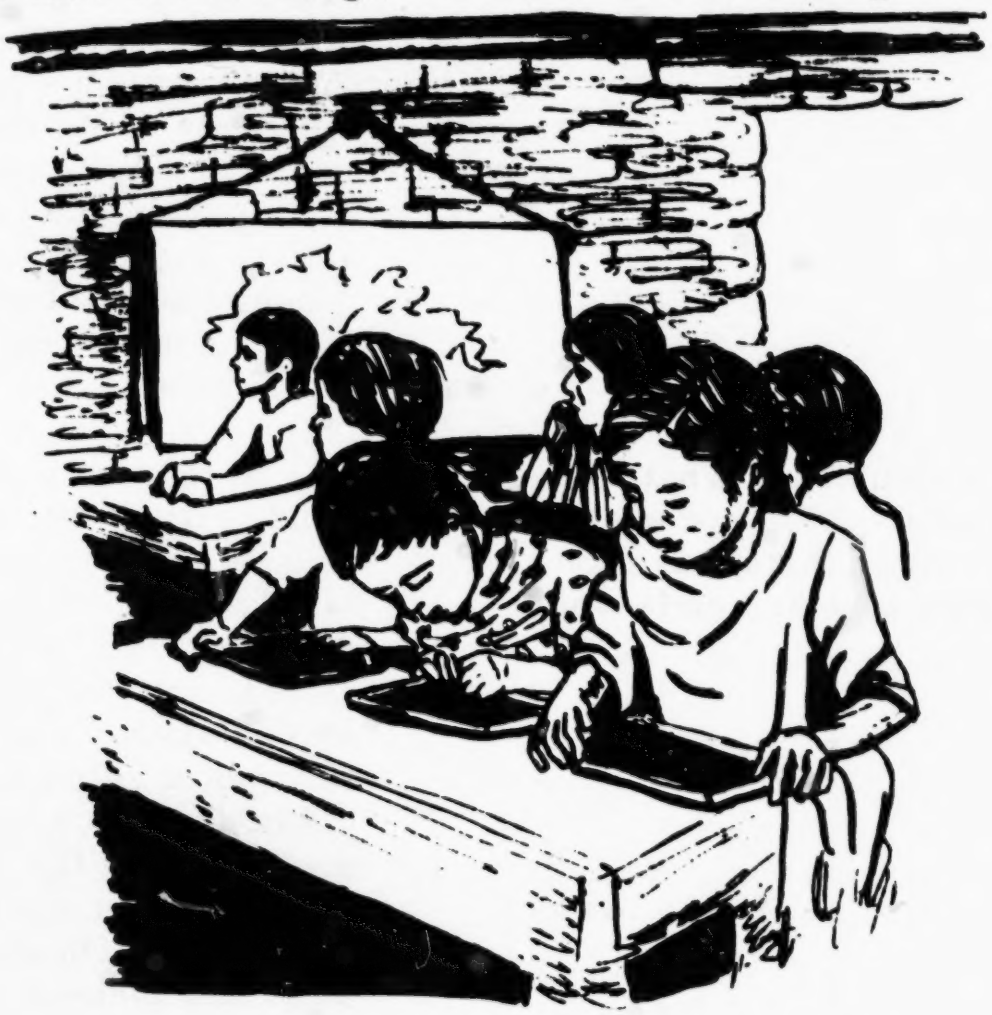
My family has only a one-room house which we built ourselves from stones and cane poles. Our father cut the cane poles from Lake Atitlán. Our house is close to the edge of the lake with neighbors' houses nearby. There are lots of trees and flowers growing all year round, and there are three great volcanoes above our little village. We like to listen to stories about when the volcanoes suddenly erupted and buried whole towns. This was many years ago, and now the sides of the volcanoes are covered with green fields and brush.

The roof of our house is of thick straw. At night I can hear the sounds of insects who live in it, and little lizards who run after them. There are no windows in our house and no furniture except one wooden chair for my father. The rest of us sit on the floor. A fireplace made of three large stones is in the center of the room, and this is where our mother cooks. The smoke just goes up through a hole in the roof or out through the cracks between the wall poles. At night we sleep on woven mats. Our mother keeps our few belongings and good clothing locked away in a large wooden chest which is in a corner.

"The roof of our house is of thick straw."

Suggestions for the Teacher	Explanatory Notes
	The Pacific Coastal Lowland; the highlands; the deep, wet valleys that drain out to the Caribbean; and a part of the densely forested Peninsula of Yucatan. The highlands on the Pacific side are deeply mantled with volcanic ash and lava. Several volcanoes, some active, some long inactive are found there. Among these volcanic cones are a few basins of irregular shape, in one of which is the magnificient Lake Atitlán.
How is their house constructed? What is the interior of the house like? What conveniences might children in the United States take for granted that Guatemalan boys and girls would consider luxuries?	The typical rural family in Guatemala lives in a hut built by the family out of local materials It usually consists of one room (in which the family eats, cooks, and sleeps) and seldom has windows. Household furnishings usually include only the barest essentials. The fire-place, where cooking is done almost entirely with wood, often consists of three stones set on the floor in a corner of the house, or sometimes in the center of the room, with no chimney or opening for smoke to escape. Near the hearth might be a stack of pottery and other utensils--jars, colanders, griddle, dishes, and cups. There is always at least one metate, on which to grind corn for tortillas. Wooden and gourd spoons, chocolate beaters, fire fans, gourds, baskets, and nets are other forms of equipment to be found. There is generally a small altar.

My parents don't know how to read and write, but my brothers and I are trying to learn at the village school. This isn't easy for us because we are needed to work at home and so we can't go very often. The teacher tries to teach us to read and write and count in Spanish, but everyone in our village speaks the Indian language and that makes it harder for us to learn. We walk to school in our bare feet. Because it is warm all the time in our village, we don't mind not having shoes.



"We are trying to learn at the village school."

My mother stays at home most of the time taking care of us, cooking, and weaving. She teaches my sisters how to do the same things. All of us children must help with the work from the time we are

Suggestions for the Teacher	Explanatory Notes
After the reading of paragraph #4, discuss the problem of illiteracy in Guatemala. Does the mainly Indian population of the country affect the literacy rates? What factors combine to make Guatemala's illiteracy problem such a serious one? How are the attitudes of Indian parents different from those of the pupils' parents?	Guatemala has the highest illiteracy rate found in the various countries of Central America; in Latin America as a whole, only Haiti has a higher rate of illiteracy than Guatemala. In Guatemala, 62 out of every 100 adults cannot read or write. In the United States only 2 out of every 100 adults cannot read or write. Note that adequate educational opportunities and facilities have never been available in Guatemala. Most of the children who do enroll in elementary school do not progress far partly because of the difficulty of traveling to school from isolated settlements. Moreover, the rural Indian living in these culturally isolated areas sees no need for formal schooling, for his children receive a practical education for the type of life which they are expected to lead through learning by doing. One Indian father's statement illustrates the economic and moral pressures preventing school attendance: "Boys only learn how to be lazy there. They do not learn how to plant and harvest corn so they do not tarry long as scholars."
Paragraph #5 suggests why Guatemala faces a serious health problem (see suggestions for paragraph #8, also). Compare its birth and death rates with those of the United States. Why might Guatemala's high birth rate hinder the country's future development?	Population per thousand per year Birth Rate / Death Rate / Net Increase U. S. 21.2 9.4 11.8 Guat. 47.7 17.2 30.5

seven. I have five brothers and sisters now, but a new baby comes nearly every year and our mother is always busy. Even though she tries to keep us well, we are often sick. Three of my brothers have died because they were so sick, and many people die in our village each year.

"My mother washes our clothes in a stream."

We have lots of rain and good soil, but just a few people own most of it. They often let the land lie idle while they go to Europe or the United States. If my father could own a small farm he could support us. As it is, he must work by the hour for low wages. There is no good land large enough that he can buy. When there is no work near the village we must sometimes walk for many days looking for work, but we like to come back to our own village and the customs of our ancestors. Our country is beautiful and when we go to the cities we can see people living there in mansions. We are told about the many changes in our government, but nothing is done to better our lives.

Suggestions for the Teacher	Explanatory Notes
After the reading of paragraph #6, describe the landholding patterns in Guatemala. What agricultural problems do the Indians have as a result of such patterns?	In Guatemala nine-tenths of the cultivated area is either in excessively small (the Indians' tiny, intensively cultivated plots) or excessively large (often unused estates) holdings. According to the 1950 Guatemalan census, one-half of the farmland was owned by only 0.3 percent of the farmers, whereas nearly one-half of the farmers worked plots of less than 3.5 acres (an average United States farm's size is over 150 acres). Approaches to these agrarian problems have been fairly conservative in the last decade, usually being limited to the colonization of unused lands and the resettlement of farmers from the densely-peopled highlands.
Note the importance of the church festival in paragraph #7. Ask pupils to compare this with celebrations in communities they know.	In Guatemala all male citizens of some Indian communities automatically join cofradías responsible for cooperative community tasks, usually the organization of annual festivals honoring particular saints.
Note the reference to the brightly colored costumes in the same paragraph. Could the pupils identify persons from various sections of the United States by observing their clothing?	

A big event in our village each year is the church festival honoring the village Saint. Everybody in the village comes dressed in their brightest clothing. We all eat and drink, dance, watch fireworks, and recite poetry. Often we crown a queen for that Saint's festival. We have artists in Guatemala who make fierce-looking masks for festivals. Each of our villages has always done something special, like mask-making or wool-blanket weaving, or pottery-making. Each village has its own brightly-colored costume.

We have no machinery or fertilizer. We raise our food on a tiny plot of hilly land, but we need more that we can raise. We eat tortillas, corn, black beans, and sometimes other vegetables. We drink coffee most of the time. Sometimes we have fish, eggs, or a chicken. Many times we get sick from not eating the right food.

Our only light is by candles, so we usually go to bed when it gets dark. We children carry in wood for the fireplace which is used for cooking our food. My mother washes our clothes in a stream. We use an outside toilet, and we bathe in the stream. It is because we use the stream water to drink that there is so much sickness.

"We carefully pick the ripe coffee berries."

Suggestions for the Teacher	Explanatory Notes
Discuss the Indian handicrafts, especially pottery-making, mentioned in paragraph #7. Do pupils have any examples of such work?	The ancient craft of the Maya which produced beautifully molded and decorated pottery has degenerated into the making of only the necessary simple pots and dishes. Most of today's products are devoid of decoration and do not need it. Such hand-made pottery is achieved by incredibly simple methods--a new pot is molded over an old one, inside straw shaped as a model, or free-hand, and sometimes a gourd serves as a mold. The pots are baked in open fires, polished and cleaned with stones, broken bits of pottery, a piece of bamboo, or perhaps a fragment of some historic implement or weapon dug up in their fields. In the highland villages of Guatemala pots are cured by pouring into and over them a mixture of water and corn-paste. When this dries, it is brushed off and the pot is ready for market.
Why is the diet of the Indian (described in paragraph #8) considered inadequate? Compare the diet of Guatemalan children with that of the pupils. What sanitary conveniences available to pupils in the United States would seem like luxuries to children in Guatemala?	Maize is the basic food in Guatemala, the principal form in which it is eaten being tortillas (a thin, toasted cake made of cornmeal); beans are the second most important food, a black variety being the favorite. They are usually boiled and then consumed as a thick, black soup. Coffee is drunk by the Indians who enthusiastically adopted it from the European diet. Milk is seldom consumed. Few Guatemalan families

Next year when I am twelve I will go with my father and cousins to a coffee plantation. It is two day's walk from our village. During the harvest season the foreman will hire large numbers of us to come and carefully pick the coffee berries that are ripe. It will make me feel important to earn a little money instead of just working around home. I am trying hard to learn to speak and read Spanish on the days my parents can let me go to school. There are public letter-writers in the cities, but I want to learn how to write.

"There are public letter-writers in the cities."

Suggestions for the Teacher	Explanatory Notes
	can afford meat, and Indian families usually keep only a pig or a few chickens to sell for cash rather than for their own consumption. Squash, chile peppers, tomatoes, and onions together with wild plants, especially greens, eaten by the Indians are the most common vegetables. Although a large variety of fruit is available, its consumption is not great.
	Consider the following sanitary conditions prevalent in rural Guatemala: a scarcity of water outside the larger towns excludes any such conveniences as flush toilets, or bathing and laundry facilities; most homes lack any facilities whatsoever for sewage disposal; and they also lack any means of refrigeration. Animals are kept about the yard, and so opportunities for contamination of both food and drinking water are unlimited.
How is coffee grown in Central America?	Coffee seeds, or shoots from another tree, are planted close together in a seed bed. When the plants are eighteen inches high, they are transplanted into a field with other coffee trees. Other kinds of trees are found in the field to provide shade and to help keep the air warm and wet around the young trees. Wild coffee trees will grow about twenty feet high, but those planted in groves are trimmed

Suggestions for the Teacher	Explanatory Notes
	so that they grow to be only six or seven feet. White flowers appear on the coffee trees three or four years after the transplanting. When the flower falls off, a green berry is left on the branch; in a half year the berries ripen, turning a dark red. Berries must be picked when they are just ripe or they will fall off the trees and spoil.
How does the Indian farmer supplement the meager production from his farm (refer to the last paragraph)?	During the coffee harvesting season, many Indians leave their villages to work on plantations, the success of which is based on especially favorable climatic conditions. (Coffee with the most desirable flavor is produced where annual temperatures average in the 60's and 70's and where the rainfall is concentrated in one season.) The Indians form the large numbers of seasonal or migratory workers needed for picking and for working in coffee processing plants.
As a culminating activity, compare the lives of the primitive Indian of the Amazonian jungle and the Mayan Indian descendents of Guatemala. Which group would pupils prefer to visit or live with? Why?	
Continue the collection of notebook drawings and pictures by adding to it scenes of life among the highland Indian groups of Latin America.	

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My father and my mother both go to work nearly every day in downtown Panama City. We have a maid, María, to look after us and clean the house. She lives in a room built upon our flat rooftop. There are clotheslines strung up across the roof, too, where María hangs out our wash. She washes the clothes every day because there are six of us children. Sometimes we have other relatives living at our house, like our aunts and uncles and cousins, so there is always lots of work for María.

We have a car that our parents drive to work, but on weekends and holidays we can all pile into it and drive downtown to the movies. We sometimes buy lottery tickets from the vendors who shout on every street corner there. Then we go down to watch big ships waiting to go through the Canal. We also have lots of special celebrations in Panama, like the Carnaval which goes on for many days before Easter. On the last three or four days before Good Friday it gets really exciting, with big parades and dancing in the streets. Nearly everybody dresses up in masquerade costumes, bands play everywhere, and there is eating and drinking and dancing all day and all night. Nobody goes to school or to work for those days.

PART III - LIVING IN PANAMA CITY AND IN THE RURAL COUNTRYSIDE

Suggestions for the Teacher	Explanatory Notes
Before beginning the reading selection, locate Panama City. Why is its location important? Why is Panama City so many times larger than Panama's second most populous city?	Panama City is located near the Pacific entrance of the Panama Canal and serves as the leading political, cultural, and commercial center of the country. Panama City with 250,000 people is by far the largest urban center in the nation of Panama and exemplifies the dominance of the primate city in many nations of Latin America and other less advanced parts of the world. The second largest urban center is Colon with only 50,000 inhabitants.
Explain the meaning of the term "extended family". Have the pupils think of ways in which relatives are helpful to their kin in the United States as well as in Latin America. In which area is the "extended family" more important? What example of an "extended family" can be found in paragraph #1 of the reading selection?	In the United States the basic family unit is ordinarily considered to be a man, his wife, and their offspring; whereas in Latin America it usually consists of a man and his wife, their children, and a widely extended group of kin--aunts, uncles, grandparents, cousins, nephews, nieces, and in-laws. Traditional familial relationships are a source of personal security to Latins, for it is to such networks of kinsmen that a person turns for aid or companionship.

"We sometimes buy lottery tickets from the vendors."

"Being on time" doesn't seem nearly so important to us as it does to lots of people. We don't worry very much about the future, and so we are sometimes called "lazy". We go to school most days and we walk, because it is only five blocks from our house. In the first grades the teachers make us behave and they are very strict. I wouldn't like school much except that all our friends go there. We all wear uniforms of white shirts and blue trousers or skirts. Our books are written in Spanish, but in higher grades we will learn English too. We go to school from eight in the morning until one in the afternoon. Then we go home for our midday meal. We don't have school lunchrooms.

Suggestions for the Teacher	Explanatory Notes
In each of the paragraphs of the reading selection, note any "luxuries" (conveniences not available to the families in the other three units) the family in Panama City possesses.	
What special celebration in the United States can be compared with the Panamanian Carnaval discussed in paragraph #2?	Mardi Gras in New Orleans, a carefully organized civic celebration in which the high society play a prominent part, may be compared with Carnaval. Carnaval, however, is a more spontaneous festival planned by and for the common people. It is an interesting blend of popular celebration and folk tradition comprising the four days and nights preceding Ash Wednesday. It is at this time that the national costumes of people from various sections of the country are worn. Women in the cities wear a beautiful pollera which consists of a voluminous skirt heavy with colorful embroidery and a blouse of exquisite lace. The men's montuno costume, which hangs loose, its ends in a fringe, is made of unbleached muslin embroidered in bright colors with animal motifs or cross-stitch patterns.
Note the reference to a lottery in paragraph #2. Inform pupils that the lottery is an important part of city life throughout Latin America.	The lottery, usually a weekly event run by the government for welfare purposes, is a gambling game in which numbered tickets are sold. A few of the numbers are picked

"There are always lots of bananas."

María or one of our aunts makes a heavy soup of all kinds of vegetables cooked with chicken or meat and called sancocho. We often eat rice, too, and I especially like fried or roasted green bananas. Sometimes we have banana patties fried for breakfast. There are always lots of bananas because they grow all around here. Even though we live near the ocean we don't eat fish much because we don't like them. We don't have bread either, but tortillas made of corn.

Suggestions for the Teacher	Explanatory Notes
	by lot, or chance, and the people holding the tickets with the winning numbers receive large sums of money.
Develop an interest in the history of the Panama Canal and its importance to the world. Look at a map of the Western Hemisphere. When traveling from New York City to San Francisco by water, what advantages does the canal present? Why is it important to the United States to have friendly relations with countries in the Caribbean area?	
Before reading paragraph #3, ask pupils to describe their image of a typical Latin American. How does it compare with the description in lines one and two of the paragraph?	Note that pupils might have a sterotyped impression of a typical Latin American.
Compare school life in Panama City with that in the United States. In paragraph #3 what similarities and differences can the pupils point out?	In Panama primary education, which is offered in a six year course, is compulsory for all children between the ages of seven and fifteen and is necessary for admission to the secondary schools. In the United States school attendance is required of children usually from ages seven to sixteen.

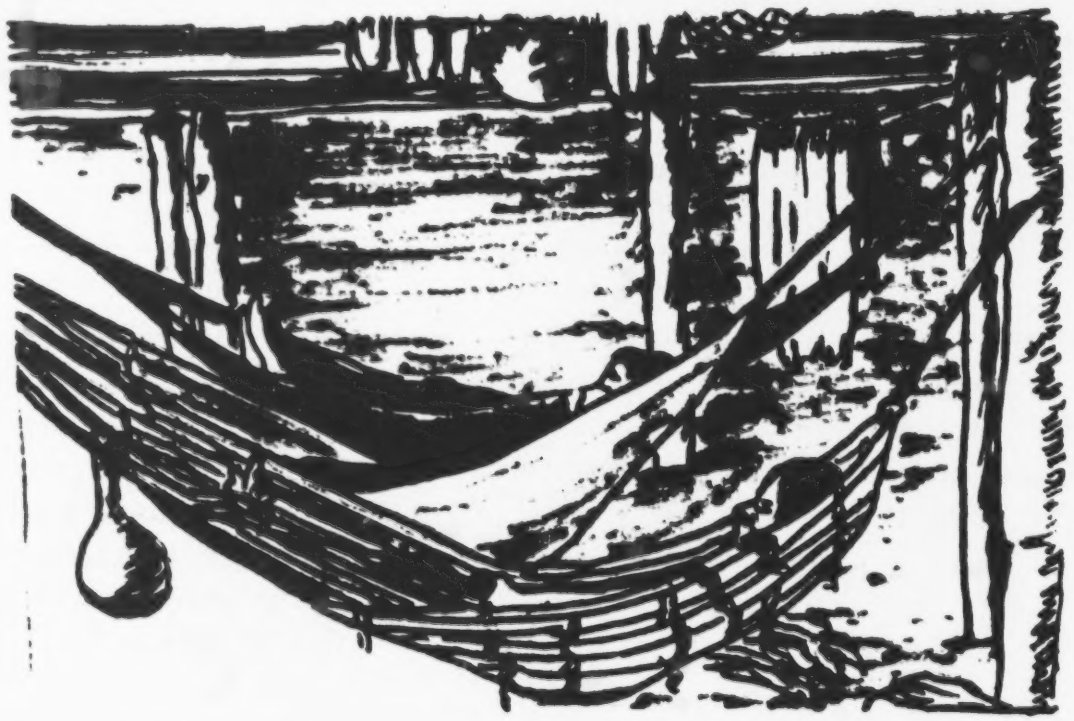
"We have five bedrooms in our modern house."

After we eat we take a siesta as it gets very hot during the middle of the day. We have five bedrooms and two bathrooms in our house, and we have a big refrigerator and a TV set. When we go outside to play in the late afternoon we play only with our own group of friends. We call our little neighborhood gangs pandillas (pan-dḗ-yas), and sometimes we have fights with pandillas from a few blocks away. Then the boys start throwing stones and the girls run into the house. Nobody ever gets hurt much.

My uncle is a doctor, and when he finishes his training he might live near us. He has to finish his training by living two years in a small, distant village. When he is home on leave he tells us how he hates it, and how bad it is living there. There is no electricity or plumbing in the area where he works. People use candles and cook over wood fires. He says the people are suspicious of him. Some of the people have to walk ten or twenty miles to get to him so they would rather use the witch doctors. My father tells him that even here in the capital, people still go to witch doctors for advice.

Suggestions for the Teacher	Explanatory Notes
Compare the diet of children in Panama City with that of pupils in the class. Why are bananas so readily available in Panama?	Bananas, Panama's chief agricultural export, are produced not only by highly organized company plantations but also by small, semi-subsistence farmers.
Compare the living conditions of urban and rural Panama. What conveniences of living must the uncle in paragraph #6 do without?	
Why are some areas of Panama so isolated from the more modern parts of the country? (Note in paragraph #6 that the rural inhabitants of Panama must walk ten or twenty miles to get to the doctor uncle of the narrator.)	Note that much of Panama is still covered with primeval jungle in which live Indians who remain aloof from the modern world. Internal transportation and communications are so inadequate that it is possible to buy products in Panama City more easily and cheaply from other nations than from the interior of the country.
Note the farming conditions existing in rural Panama in paragraph #7. Why is farming sometimes not profitable to many rural Panamanians?	Panama is a tropical, rainy land with many steep slopes. Soil erosion goes on very rapidly when the dense forest cover is removed. The soils are also deeply leached (see explanatory notes, Part I) in the wetter areas of the country. Also, the hot, damp climate breeds vast numbers of crop-eating insects.
Compare the houses of rural Panamanians in paragraph #7 with those found in the Amazonian jungle (part one) and in rural Guatemala (part two). In what ways are the houses similar? Different?	Note that in each instance the houses are made of materials which are readily available to the families. Also, observe the size of the houses and how they are adapted to their particular climatic conditions.

The peons in the country are too poor to pay a doctor. Even though some of them own a little land, they are too poor to buy anything but food and some seed for the next year. They live in houses called chozas (chó-sas) made of bamboo canes and adobe, with straw roofs. Some chozas don't even have any walls. When it rains hard they just hang up pieces of woven matting. The houses are just one room, with a floor of packed dirt. The families often sleep in hammocks.



"The families often sleep in hammocks."

Lots of times the older boys and girls move to the city. They live just as badly here, in houses they throw up of packing boxes and cartons. They can't write back to their families as there often is no mail service to their village. We sometimes hear messages sent there by radio. They are usually sad messages, as telling the parents to come for the body of a daughter or son who has died. But the ones who come to the city to live don't go back home very often. They don't find much work, but they like the dances and excitement of the city. They are always ready to help others who follow them, and they invite them to share their little shacks.

Suggestions for the Teacher	Explanatory Notes
Why do rural Panamanians uproot themselves to find a new way of life in the city? In paragraph #8 note the conditions in which they live after migrating to the city. What makes such conditions tolerable? Compare their life in the city with the one left behind in the countryside. (If any pupils in the class have lived in the country and have moved into an urban area, have them relate what advantages are found in the city.)	Regardless of the unpleasantness of the slums, the rural migrant has at least a chance of getting some kind of job and entering a money economy, instead of being a penniless and usually landless peasant. They also can see movies, look at newspapers, and perhaps enjoy other metropolitan satisfactions.
In paragraphs #9 and #10 note the entertainments enjoyed and the customarily routine lives of rural Panamanians. Compare their lives with those of the inhabitants of the Amazonian jungle and rural Guatemala.	
Do the children have similar amusements (described in paragraph #11) to those of pupils in the class?	
Add pictures and drawings of urban life in Latin America to the pupils' notebook collections.	

In the country the boys and girls get married very young. Everybody makes a celebration out of building them a house. It usually takes two days and nights to build a choza for a new couple. While the men cut the poles and build the house, the women weave mats and make food. Then there is a dance and lots of singing and drinking and eating.

"It takes two days to build a choza for the new couple."

At other times the country people sit outside of their houses in the evenings and sing decimos (dắ-sē-mos). These are long verses about the folklore of Panama. They go to bed about ten o'clock at night, and get up again at five in the morning. But they take a nap during the hottest part of the day. Panama has thick jungles. About fifteen families live in each little pueblo near to the jungles. The children have to work to help feed the family so they don't go to school. They don't get to play much, but they swim and hunt and fish.

Source of reference for Part III, Living in Panama City and in the Rural Countryside

Larsen, May, and Larsen, Henry, The Forests of Panama. London and Toronto: George G. Harrap and Co., Ltd., 1964.

Milne, Jean, Fiesta Time in Latin America. Los Angeles: The Ward Ritchie Press, 1965.

Panama, American Republics Series No. 16. Washington, D. C.: Pan American Union, 1964.

West, Robert C., and Augelli, John P., Middle America: Its Lands and Peoples. Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1966.

Here in the city we have bicycles and scooters, we like to watch TV, and we have parties at home on our birthdays. The boys play baseball and soccer and the girls play house with their dolls. When we grow up we may go to work in offices downtown like our parents do. It is important to know the right people to get the good jobs. Our parents worry a lot about getting to meet people who can do favors for them. They give parties at restaurants and have dancing afterwards. That is just for grownups. We have parties for the whole family on Christmas and on Saint's days and holidays.

Reading to accompany Part IV, City Life in Chile

My name is Rosa and I live with my parents, my aunt, my cousins, and my brothers and sisters in San Gregorio, on the outskirts of Santiago, Chile. I have never traveled the length of my country because it is nearly as long as the United States is wide. But Chile is a very narrow country, only 221 miles at its widest part, and no matter where I go I can always see the high, snow-capped Andes Mountains in the distance.

The area around Santiago is very crowded with poor families. My father works hard to make payments on our house which has walls of concrete blocks and a tin roof. We live in a poor neighborhood, but we are not nearly so poor as some people because we have electric lights, a radio, and a refrigerator. My father works in a copper factory in Santiago and earns about $50 per month. We do not own a car and must take buses or walk. The buses are always crowded with people carrying packages and market goods, but I am used to it.

"We get ready for school behind our house."

PART IV - CITY LIFE IN CHILE

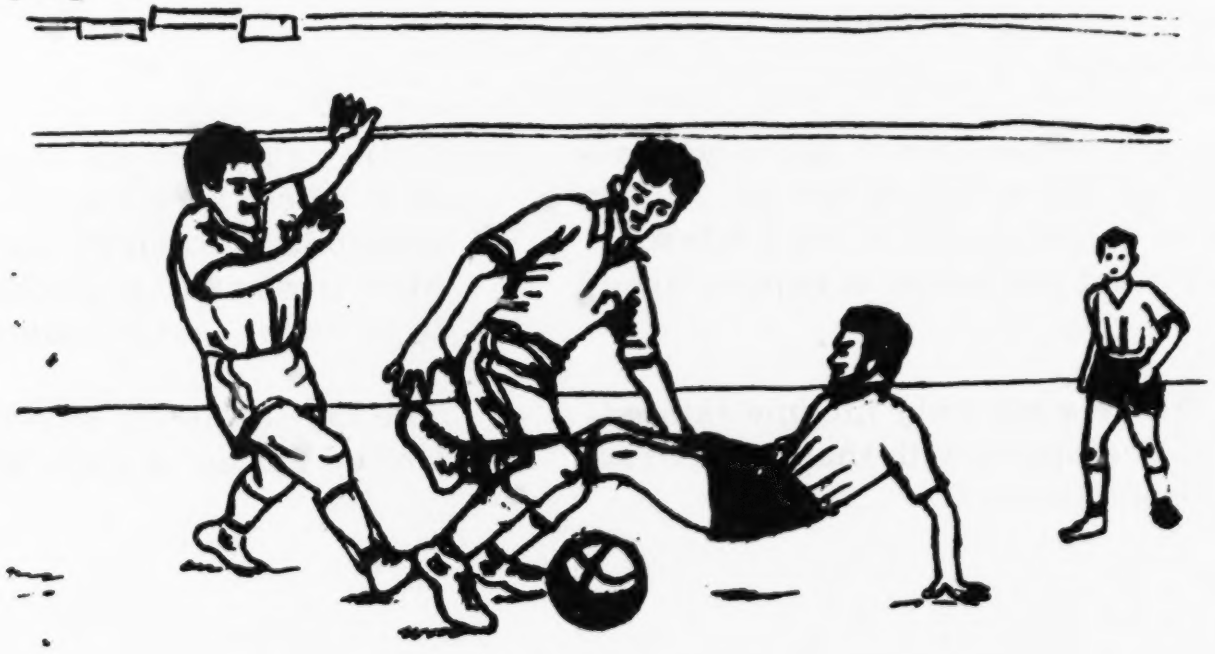
Suggestions for the Teacher	Explanatory Notes
Read paragraph #1 of the reading selection as an introduction. Then locate Chile on a map of South America and (1) contrast the country's great length with its narrow width; (2) observe the natural barrier of the Andean Mountain wall in Chile's east; and (3) note the origin of the country's name--an Aymara word, chilli, which means "place where the earth ends."	In accordance with the numbered suggestions: (1) ask pupils why Chile is said to be like a ribbon, string bean, or a shoestring; (2) suggest that Chile has the appearance of keeping its "back" to the rest of South America and that this physical feature helps to account for the country's unusual shape; and (3) point out that Chile tapers off towards Antarctica in its southern regions.
Compare the conveniences of the urban family in Chile (as related in paragraph #2) with those of the family living in Panama City (part III of this study).	
Note the reference to the copper factory (tools and other implements) in paragraph #2. What importance does copper have to the Chilean economy? For what purposes is copper used?	Chile ranks second only to the United States as a world producer of copper. Copper conducts electricity well. It is used in electrical and electronic wiring and cabling, in motors, and in radio and T. V. parts.
How does the father's monthly income (stated in paragraph #2) compare with that of a person living in the United States?	The city family's monthly income in the United States is over $600.

Our family has been sad because my sister Elva is paralyzed. The National Health Service pays for her treatments, but they forget to come for her many times. She doesn't get the exercises and treatments she needs, and we have no way to take her to the Consultorio, which is the doctor's office. So, even though medical care is free, we don't always get it. We had no doctor for my baby brother because we didn't know how sick he was, and we were very sad when he died.

Even though we have very little money, we are lucky to live in the central part of Chile. It is pleasant here in summer and winter. Most Chileans live in the middle part of our long country. High in the Andes Mountains it is barren and cold, and there are deserts in the north.

One reason I am glad I live in Chile is because our country has many schools, and so nearly everybody can learn to read and write. Our studies are all in Spanish, of course, because that is our language. We like school and look up to our teachers with great respect. Our classes have fifty or more students so the teachers are always very busy. They try very hard to teach us good manners. There are no school buses so we must take our chances with the city buses, and they don't like to stop for us because we have free school passes.

My mother belongs to a local Mothers Club and there are regular times when all the women in the neighborhood gather in little groups to have tea and bread and to talk. My sisters and I play house when we're not helping our mother.



"Our whole family goes to see the soccer game."

Suggestions for the Teacher	Explanatory Notes
In what ways does Chile's National Health Service aid the people of the Santiago area (refer to paragraph #3)? Does the United States have a National Health Service?	The National Health Service provides hospital beds and treatment for 75% of Chile's population, four-fifths of which live in central Chile (related in paragraph #4). Note that the death of a child at birth and diseases of early infancy claim the largest number of Chileans, although malnutrition is usually not the principal cause.
Why is it more desirable to live in the central part of Chile (as described in paragraph #4)? In central Chile the winters are mild and wet, and the summers are hot and dry. What part of the United States has a similar climate? Also, note that in Chile, summer is in December, January, and February.	Chile may be roughly divided into three major regions: (1) the desert north, (2) the agricultural central region, and (3) the cold, wet south. The central valley in which the capital of Santiago is located is the most highly productive and intensely settled part of the country. Note that along the coast of southern California is found a climate similar to that of central Chile. However, in lands that lie south of the equator, the seasons come at exactly the opposite times of the year from those in lands north of the equator.
Note the reference to Chile's high rate of literacy in paragraph #5. Compare with the United States' literacy rate. What conditions are usually found in a country where a majority of the people have the ability to read and write?	Chile ranks third in South America in its literacy rate (83.6%). The rate of literacy for the population of the United States, aged fifteen and over, is approximately 97.8%.

On weekends our whole family goes to the soccer game in San Gregorio. It is a game like football and every community has its own team. Our brothers and cousins play soccer in the street when they're not running errands.

There are a number of national holidays when we don't have school, although sometimes the entire school marches in a parade. Every house has a flag which is put out, and there are fireworks. On the 18th of September, our day of Independence, we all go to the park where the biggest parade is held. Then we spend the whole day there, eating and drinking and dancing our national dance, called the cueca (kwá-ka).

"We dance our national dance."

Suggestions for the Teacher	Explanatory Notes
Compare the size of the class described in paragraph #5 with the number of pupils in your classroom in the United States.	
What similarities and differences can be noted between schooling in Chile and in the other parts of Latin America studied in this unit (Amazonian Jungle, Rural Guatemala, and Panama City)?	
Note any similarities (and differences) of life in urban Chile as related in paragraphs #7 and #8 to your community in the United States.	
In the pupils' opinions, what is the most popular sport in the United States? In paragraph #7, point out the importance of soccer and the ardent support given it by Chileans.	Soccer is probably the most popular sport in Latin America as a whole and is known as "football" or futbol. As well as being popular with amateurs, it is a professional sport in Chile, Argentina, and several other countries of Latin America, followed by fanatical supporters and drawing massive crowds.
Compare the celebration of national holidays in Chile (as told in paragraph #8) with those in the United States.	Chilean Independence Day in September--Diez y Ocho-- opens officially in Santiago where the president of the republic first prays for his country in a cathedral and then exchanges speeches and draughts of wine with a huaso, someone chosen to represent the citizenry. A nation-wide festival with military reviews, horse shows, marching bands, street dancing, and great gaiety follows.

There are also fiestas and parties that have to do with the Roman Catholic Church. In church I always wear a shawl or scarf on my head. My father has one good suit which he wears for dressup occasions. It is navy blue and he wears it when we go into the city on holidays. We sometimes see very wealthy people in the city who live in mansions and drive large cars, but most of the people we know are poor.

"Some very wealthy people live in mansions."

For our meals our mother usually cooks soup made of meat or chicken and vegetables. We also eat salad, lots of bread, and spaghetti. We eat spaghetti instead of the beans that many Latin Americans eat, because spaghetti is cheaper. We often eat horse meat and fish, and we drink tea with sugar.

Suggestions for the Teacher	Explanatory Notes
According to the pupils, what dance might be considered to be representative of the United States? What are some national dances (as the cueca is Chile's) of other areas of the world?	The cueca, a mixture of strutting, stamping, and waving of handkerchiefs, is a lively dance imitating the courtship between a rooster and hen. Suggestions for a national dance for the United States might include the square dance, Charleston, Virginia reel, jitterbug, rock and roll, etc. National dances of other areas might include Hawaii's hula, Scotland's Highland fling, a Hungarian or Czechoslovakian polka, the Latin American cha-cha, samba, or rumba, etc.
Compare the diets of Chilean children (paragraph #10) with those of pupils in the classroom and in the other reading selections (parts I, II, and III).	
Have pupils finish compiling their notebooks of drawings and pictures of Latin American life as represented in the four reading selections.	
Consider one of the following suggestions for a culminating activity to the unit study: (1) have pupils compare the lives of children in rural Guatemala and the Amazonian jungle or the lives of those in Panama City and San Gregorio; (2) select one of the families studied and contrast their daily lives with the pupil's own; or (3) write a description of pupil's own life for a similar study by Latin American children. With guidance from the teacher, pupils might also	

discuss why they should be concerned about the lives led by Latin Americans and how the United States and the countries of Latin America can work together to improve the Latins' standards of living.

Sources of reference for Part IV, City Life in Chile

Chile, American Nation Series No. 633-E-5234. Washington, D. C.: Pan American Union, 1957.

Chile in Pictures, Visual Geography Series. New York: Sterling Publishing Co., Inc., 1966.

Copper, Commodity Series 633-E-5234. Washington, D. C.: Pan American Union, 1966.

Silvert, K. H., Chile: Yesterday and Today. New York: Holt, Rinehart and Winston, Inc., 1965.

The numerals indicate the locations of the four families in the reading selections of this unit.